

سُورَةُ غَافِرٍ

Ghaafir

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزِيزٍ

سُورَةُ غَافِرٍ

This Surah is also named سُورَةُ الْمُؤْمِنِ.

In the middle of this Surah we will learn about one of the chiefs of fir'aun who became a Muslim and finally spoke out after holding it in for so long. What this man said is captured in its entirety in this Surah. The

only other monologue in this manner from a believer that is captured in the Quran is in Surah Yaseen.

Ayah 1



Muhsin Khan

Ha-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings.]

حُرُوفٌ [ha,meem] these letters in Arabic are called حِم [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight.

This is supposed to be a humbling effect on the human being when he/she reads these letters and comes to terms that their knowledge is limited and ALLAH's knowledge is limitless. Amongst the Arab Jews and Christians were those who prided themselves on being educated. When the Prophet ﷺ recited **الم, حم** etc. this was baffling to the people. He ﷺ is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was that he was unlettered. So, this is a proof in of itself that He ﷺ was getting divine inspiration and not speaking from His ﷺ own desires.

Ayah 2

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾

Muhsin Khan

The revelation of the Book (this Quran) is from Allah the All-Mighty, the All-Knower.

Nouman Ali Khan

The revelation of the book that comes over time in stages from ALLAH who is the Ultimate Authority, The All-Knowing.

Ayah 3

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ
إِلَيْهِ الْمَصِيرُ ﴿٣﴾

Muhsin Khan

The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), La ilaha illa Huwa (none has the right to be worshipped but He), to Him is the final return.

Nouman Ali Khan

The Forgiver of sins right now, The Acceptor of repentance/Accepting repentance [even the weakest form of repentance], Intense in taking vengeance and bringing about consequences, The Possessor of great might which has great length. There is none to be worshipped except HE, and to HIM is the final return.

تَوْبٌ [taw'bun] is the weakest form of repentance and ALLAH even accepts that. There are other words for repentance that are stronger such as, تَوْبَةٌ [taw'batun] and مَتَابٌ [mataabun].

طَوْلٌ [taw'lun] is the ability to reach far. This word comes from طُولٌ [tool] which is length.

Ayah 4

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي
الْبِلَادِ

Muhsin Khan

None disputes in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad SAW, their ultimate end will be the Fire of Hell]!

Nouman Ali Khan

Nobody debates about the miracles of ALLAH except those who have disbelieved. So their moving around

in the land, their activities, their planning's, meetings, schemes, their going back and forth should not deceive you or overwhelm you.

يُجَادِلُ [yujaadilu] comes from the verb جَادَلَ [jaadala] which is to debate face to face.

ALLAH is telling HIS Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that there are a lot of things happening behind the scenes. These disbelievers aren't just debating him face to face. They are going behind his back and plotting and planning things.

ALLAH is telling Him not to worry about these plans they are making. This is a very powerful lesson for Muslims that like conspiracy theories. You hear stories of people trying to publish a fake Quran or delete words from the Quran etc. We don't need to worry and stress out over these things. ALLAH will protect HIS deen no matter what.

Ayah 5

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ
كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

Muhsin Khan

The people of Nuh (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

Nouman Ali Khan

Nations before them called the message a lie also and so did so many groups of people. Every single one of them wanted to do away with their messenger. They wanted to grab a hold of him so they could arrest him. They debated using false proofs so they can cause the downfall of truth by undermining it by any means necessary. Then I [ALLAH] took a hold of them. So, how was my vengeance and consequences dealt out?

هَمَّتْ [ham-mat] comes from the verb هَمَّ [ham-ma]

which is followed by the preposition ب . It means to aspire to do something, to desire something or desire to do something.

دَحَضَ [dahadha] is when an animal is slaughtered and it just falls to the ground. أَذْهَضَ [ad'hadha] is to make something fall. So, the disbelievers want you to fall on your face and see you get stumped in the middle of a debate.

In this ayah we are learning a tactic of disbelievers. They use falsehood in their arguments. They will make up stuff just to win an argument. So, if you engage in this type of conversation you had better check the facts.

Ayah 6

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ

النَّارِ

Muhsin Khan

Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

Nouman Ali Khan

That is how the verdict/word/command/injunction of your Master manifested against those who disbelieved that they would become companions of the fire.

Ayah 7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً
وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبِعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

Muhsin Khan

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

Notice the continuity of the Surahs. In the previous Surah, Surah Az-Zumar, ALLAH was talking about the angels who go around HIS Throne. Now we are hearing about those who are carrying it.

Nouman Ali Khan

Those who are carrying the Throne, and those all around it continue to declare the perfection of ALLAH by HIS praise.

And they continue to believe in HIM, and they ask for forgiveness for those who believed. Our Master, you encompass all things in mercy and in terms of knowledge.

Then cover the mistakes of those who have repented, and have followed your path and protect them from the punishment of the roaring flame.

Ayah 8

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ



Muhsin Khan

"Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

Nouman Ali Khan

Oh our Master, enter them into the gardens of Eden, the gardens that you promised them and whoever was good enough among their fathers, and their spouses, and their descendents. No doubt, You are in fact the One who is the possessor of the ultimate authority and the all wisdom.

Ayah 9

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ،
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Muhsin Khan

"And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy." And that is the supreme success.

Nouman Ali Khan

And protect them from all forms of evil. And whoever was saved from all forms of evil on that day then he is absolutely the one whom you have shown mercy to. And that in fact is thee ultimate success.

We are learning here that the evil deeds of people will take on forms on the day of judgement. They will appear to the doers of these actions. So, the angels are describing the one who is saved from seeing his/her sins in these forms on that day has in fact achieved the ultimate success.

Ayah 10

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ
أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

Muhsin Khan

Those who disbelieve will be addressed (at the time of entering into the Fire): "Allah's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."

Nouman Ali Khan

No doubt the ones who have disbelieved have been called [on judgement day]. The disgust and disappointment of ALLAH with you is greater than the disgust and disappointment you yourselves had

with ALLAH in this world. [We learned in the previous surah that the disbelievers used to feel disgusted when ALLAH's name was brought up.

إِشْمَازَتْ قُلُوبُهُمْ]. When you were being called continually to faith then you continued to be ungrateful and disbelieved.

مَقْتُ [maq'tun] disappointment, disgust.

Ayah 11

قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا اثْنَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾

Muhsin Khan

They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

Nouman Ali Khan

They say: "You gave us death twice and You gave us life twice. And we have come to admit all our sins. Is

there any path at all that can lead to an exit? [Out of Hell-Fire].

Ayah 12

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ
تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

Muhsin Khan

(It will be said): "This is because, when Allah Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!"

Nouman Ali Khan

That is your case. The case was in fact that whenever ALLAH is to be called by Himself you disbelieved and were ungrateful. And whenever there are any associations made with Him, then you would believe. Then the ultimate governance and decision lies with ALLAH, The All-High, The Great.

Ayah 13

هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّلْ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا
يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

Muhsin Khan

It is He, Who shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allah) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

Nouman Ali Khan

HE is the one who keeps showing you HIS miraculous signs and HE keeps sending down onto you provision especially from the sky. Who will make an effort to remember except the person who keeps turning back to ALLAH with a sincere heart?

Ayah 14

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

Muhsin Khan

So, call you (O Muhammad SAW and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah's sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allah) may hate (it).

Nouman Ali Khan

And call on ALLAH making your lifestyle sincerely to HIM and even if the disbelievers hate it.

We should call on ALLAH when we are sincere. Expect something from ALLAH when you have changed your lifestyle. This is what ALLAH wants from us. Our business, love, hate, income, goals, aspirations, future plans should all be sincerely for ALLAH.

The disbelievers don't mind if we call upon ALLAH but they hate it when our lifestyles change and we don't do what they want us to do.

Ayah 15

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ



Muhsin Khan

(He is Allah) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection).

Nouman Ali Khan

The One who possesses the great height of all levels, The One who raises to the highest levels, The One who HE in of Himself is high and above all levels, The possessor, The owner of the Throne, HE casts/throws the Rooh from HIS command on whomever HE wants from among HIS slaves so he can worn of the day of the most powerful meeting.

The word رُوح [roohun] in the ayah is commonly understood three different ways. First, it is understood as revelation itself. Secondly, the angel Jib'reel عليه السلام. Thirdly, the Rooh when it is take from every human being when they sleep.

تَلَاقٍ [talaqaan] is the hyperbolized form of the word لِقَاءٍ [liqaa'un] meaning 'meeting'. The تَاءُ has been placed there for مُبَالَغَةً [hyperbolization].

Ayah 16

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ
الْقَهَّارِ ۝١٦

Muhsin Khan

The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible!

Nouman Ali Khan

The on which they are going to be face to face.

Nothing stands hidden to ALLAH from them. Who does kingdom belong to today? To ALLAH The Only One, The One who can't be denied.

Ayah 17

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ۝١٧

Muhsin Khan

This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.

Nouman Ali Khan

Today every single person is going to be paid for every single thing that they earned. There is absolutely no wrong doing today. Certainly ALLAH is quick in taking the entire audit.

Ayah 18

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مَآ
لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعَ يُطَاعُ

Muhsin Khan

And warn them (O Muhammad SAW) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers, etc.), who could be given heed to.

Nouman Ali Khan

And warn them of the day that the departure is happening very quickly. When hearts are right at the

throats, suppressing and swallowing them. Wrong doers aren't going to have any intimate friends and none to make a case for them that would have the influence that he should be followed. Anybody's who's word should be heard won't be around for them on that day.

آزِفَةٌ [aazifatun] is a really short span of time

حَمِيمٌ [hameemun] a warm friend, a warm relationship.

It comes from the word حَمَّةٌ [him-matun] which is warmth, fever.

Ayah 19

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Muhsin Khan

Allah knows the fraud of the eyes, and all that the breasts conceal.

Nouman Ali Khan

He knows the stealing of the eyes [the glance] and on top of that, whatever the chests keep hidden inside of them

ALLAH is telling us in this ayah that even though nobody else saw us look at something, HE saw. This muscle in our eyes is so easy to move around and look at haram things. Everything we look at, every glance we quickly take is all captured and put on record. It's not just looking at inappropriate things. It's also the rolling of the eyes someone may do to their teacher or parents etc. that is captured.

Ayah 20

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ
اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

Muhsin Khan

And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.

Nouman Ali Khan

And ALLAH in fact, HE passes the verdict with justice and truth. And those who calling on other than ALLAH don't judge anything. Certainly ALLAH Himself is the ultimately hearing, the all seeing.

Ayah 21

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ﴾

Muhsin Khan

Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah.

Nouman Ali Khan

Didn't they go around in the land? Didn't they look for themselves the outcome of those who used to be

way before they were? They used to be so much more powerful than they are and even in the remnants/traces/ruins they left behind in the land. And ALLAH grabbed them because of their sins. There was not a single one to protect them or offer any kind of protection.

Ayah 22

ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ
اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

Muhsin Khan

That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allah seized them with punishment. Verily, He is All-Strong, Severe in punishment.

Nouman Ali Khan

That happens because messengers used to come to them with the clearest of proofs and they were in denial. And ALLAH grabbed them.

Certainly HE is mighty and intense in taking revenge and bringing about horrible consequences.

Ayah 23



وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ

Muhsin Khan

And indeed We sent Musa (Moses) with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

Nouman Ali Khan

No doubt we have sent Musa عليه السلام with our miracles and a clear authority.

Ayah 24



إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ

Muhsin Khan

To Fir'aun (Pharaoh), Haman and Qarun (Korah), but they called (him): "A sorcerer, a liar!"

Nouman Ali Khan

To fir'aun, and haamaan, and qaaroon. And they said with their propaganda, "He is a magician that continually and perpetually lies.

Ayah 25

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا
مَعَهُ، وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي
ضَلَالٍ



Muhsin Khan

Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live", but the plots of disbelievers are nothing but errors!

Nouman Ali Khan

And then when finally the truth came to them from us. They said “Kill the children of those who believe and left the women live. What was going to be the plot of the disbelievers except that it was going to go to waste.

Ayah 26

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ
دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

Muhsin Khan

Fir'aun (Pharaoh) said: "Leave me to kill Musa (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

Nouman Ali Khan

Fir'aun finally said "let me kill Musa عليه السلام!
Let him call on his God. I'm afraid that he's got so much influence now he might even change your religions or that he will bring about a lot of corruption in the land."

Ayah 27

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ
بِیَوْمِ الْحِسَابِ ﴿٢٧﴾

Muhsin Khan

Musa (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

Nouman Ali Khan

Musa said: “No doubt it is I, who seeks refuge from my master and your master from every single arrogant tyrant who does not believe in the day of accounting/auditing.”

We are learning here that the news of fir'aun wanting to kill Musa عليه السلام had reached Musa عليه السلام. So, when hearing about this news he said that the only protection that he needs is with ALLAH.

Ayah 28

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ
رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن
يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ
الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

Muhsin Khan

And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

Nouman Ali Khan

A believing man from the people of fir'aun who had been hiding his faith all along said: "Are you about to go kill a man who says my master is ALLAH?! And He brought you all kinds of clear proofs from your master. And if he happened to be a liar, then only his lies can harm him. And if he in fact is truthful, then some of the things he has been promising you will come and get you." No doubt ALLAH does not guide anyone who goes beyond HIS limits and continues to lie.

رَجُلٌ [rajulun] A man that stands his ground. It comes from the word رِجْلٌ [rij'lun] which is a leg or foot.

Ayah 29

يَقُومُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ
بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ
إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾

Muhsin Khan

"O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allah, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

Nouman Ali Khan

“My nation! You guys have power today! You are obviously those who are dominant in the land. Who is going to aid us against the war of ALLAH, if it comes to us?!” Fir’uan said “I’m not showing you anything except what I see [Fir’aun sees Musa عليه السلام as a threat]. I am not guiding you except to the path of the righteous, goodness, the straight path that leads to the right way.

Ayah 30

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

Muhsin Khan

And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!"

Nouman Ali Khan

And the one who believed said: "My nation, I fear for you the same thing the likes of which came to those other groups."

Ayah 31

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا
لِلْعِبَادِ ﴿٣١﴾

Muhsin Khan

"Like the fate of the people of Nuh (Noah), and 'Ad, and Thamud and those who came after them. And Allah wills no injustice for (His) slaves.

Nouman Ali Khan

"Just like the outcome of the nation of Nuh عليه السلام, Aa3d and Thamood and those who came after them.

And ALLAH does not intend wrongdoing for any of the slaves.

Ayah 32

وَيَقَوْمٍ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

Muhsin Khan

"And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

Nouman Ali Khan

“My nation, I fear a day on which there is going to be a lot of yelling and screaming”.

التَّنَادُ [at-tanaadu] is the hyperbolized form of the word نِدَاءٌ [nidaa'un] which is to call/summon/yell.

Ayah 33

يَوْمَ تُؤَلُّونَ مَدْبِرِينَ مَا لَكُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

Muhsin Khan

A Day when you will turn your backs and flee having no protector from Allah, And whomsoever Allah sends astray, for him there is no guide.

Nouman Ali Khan

The day on which you will be turning your backs, and running off. You're not going to find any protection from ALLAH from the dangers coming to you that day. And whoever ALLAH will mislead, then they are not going to find anyone to guide them whatsoever.

Ayah 34

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ



Muhsin Khan

And indeed Yusuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allah send after him." Thus Allah leaves astray him who is a Musrif (a polytheist, oppressor, a

criminal, sinner who commit great sins) and a Murtab (one who doubts Allah's Warning and His Oneness).

Nouman Ali Khan

Yusuf عليه السلام had come to you before with the clearest proofs. You have remained in doubt about whatever has come to you until Yusuf عليه السلام died. All of you said when Yusuf عليه السلام died, that ALLAH wouldn't send another messenger after him to us. That is how ALLAH misleads whoever goes over the limits and continually doubts.

ALLAH used the verb هَلَكَ [halaka] to describe Yusuf's عليه السلام death. The Quran is ambiguous as to how Yusuf عليه السلام exactly died. The verb مَاتَ [maata] is used for a regular death and هَلَكَ is used for a violent death. This could perhaps mean that Yusuf عليه السلام was killed but we don't know for sure as there is nothing clear cut.

Ayah 35

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كِبْرٌ مَقْتًا
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

Muhsin Khan

Those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

Nouman Ali Khan

Those who debate about Our Miracles without any authority that HE has granted them. How disgusting it is [the arguments the disbelievers make] before ALLAH and those who believe. And that is exactly how ALLAH imprints [the vicious arguments they make] on the heart of every arrogant tyrant.

Ayah 36

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صِرْ حَالَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾

Muhsin Khan

And Fir'aun (Pharaoh) said: "O Haman! Build me a tower that I may arrive at the ways,

Nouman Ali Khan

And fir'aun said: "Oh Haamaan, build me a decorated beautiful tower so I can reach the means one level after the other."

Fir'aun said this after the monologue took place in order to mock the religion of Musa عليه السلام.

Ayah 37

أَسْبَبَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا
وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا
كَيَّدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

Muhsin Khan

"The ways of the heavens, and I may look upon the Ilah (God) of Musa (Moses) but verily, I think him to be a liar." Thus it was made fair-

seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

Nouman Ali Khan

The means/layers of the sky so I can climb up and discover and reach up to the God of Musa عليه السلام. I pretty much assume that Musa عليه السلام is a liar. And that is how the ugliest of fir'aun's deeds were beautified for him. He was obstructed and kept from the path of ALLAH. What was the plan of fir'aun going to be except something that would fall completely into paralysis and destruction?

تَبَابٌ [tabaabun] paralysis, destruction, ruin. It comes from the verb تَبَّ [tab-ba] which is to be paralyzed/destroyed. This verb is found in Surah Al Masd.

Ayah 38

وَقَالَ الَّذِي ءَامَنَ يٰقَوْمِ اتَّبِعُونِ اِهْدِكُمْ سَبِيلَ
الرّشَادِ ۝۳۸

Muhsin Khan

And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allah's religion of Islamic Monotheism with which Musa (Moses) has been sent].

Nouman Ali Khan

And the one who believed said: “My nation, follow me and I will guide you to the path of guidance and uprightness.”

This believing man is directly opposing fir'aun now because fir'aun said he guides to the path of righteousness and this believing man is saying it is in fact he who guides to the path of righteousness.

Ayah 39

يَقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَعٌ وَّ اِنَّ الْآخِرَةَ هِيَ دَارُ
الْقَرَارِ ۝۳۹

Muhsin Khan

"O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

Nouman Ali Khan

“My nation, verily this worldly life amounts to nothing except temporary utilities. And no doubt the after life is the ultimate place where you will remain.”

Ayah 40

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

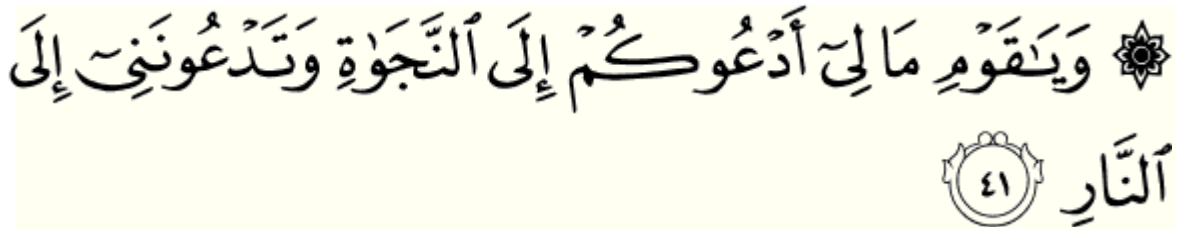
Muhsin Khan

"Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

Nouman Ali Khan

Whoever does an evil deed will not be compensated for it except with the likes of it. And whoever does any good deed that is male or female while he is a believer, then they are those who will be in paradise. They will be provided in it without any limits.

Ayah 41



Muhsin Khan

"And O my people! How is it that I call you to salvation while you call me to the Fire!

Nouman Ali Khan

“My nation, you think something is wrong with me? I’m calling you to save yourselves and you’re calling me to fire.

Ayah 42

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ، مَا لَيْسَ لِي بِهِ، عِلْمٌ وَأَنَا
أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾

Muhsin Khan

"You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

Nouman Ali Khan

You're calling me to disbelieve in ALLAH and associate partners with HIM or something I have no knowledge of. I am calling you to the Ultimate authority and the One who continually forgives.

Ayah 43

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ، دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ
وَأَنَّا مَرَدُّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

Muhsin Khan

"No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allah's set limits)! They shall be the dwellers of the Fire!

Nouman Ali Khan

I swear to ALLAH! /No doubt about it! The thing you're calling to doesn't have a real foundation behind it. Not in this world or in the after life. Certainly our place and time to be returned goes back to ALLAH. Certainly those who go into excess and go beyond the limits are the companions of the fire.

Ayah 44

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ
بَصِيرٌ بِالْعِبَادِ

Muhsin Khan

"And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves."

Nouman Ali Khan

“Soon you will be remembering the things I was saying to you. And I leave my matter with ALLAH in ALLAH’s discretion. Certainly ALLAH is in full view of HIS slaves.”

فَوَّضَ [ufaw-widhu] comes from the verb فَوَّضَ [faw-wadha] which is to leave something in someone else's hands.

Ayah 45

فَوَّقَهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ
الْعَذَابِ ٤٥

Muhsin Khan

So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

Nouman Ali Khan

So ALLAH protected him from the evil of the plots that they had made. And the people of fir'aun were captured and surrounded in the worst form of punishment.

In this ayah, there a difference of opinion amongst the scholars who ALLAH saved here. It is either the believing man that spoke up in defence of Islaam and Musa عليه السلام or it is referring to ALLAH saving Musa عليه السلام. If it is the latter then fir'aun and his people got so busy dealing with this believing man speaking up to them, that allowed Musa عليه السلام to get away to safety.

Ayah 46

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا
ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

Muhsin Khan

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

Nouman Ali Khan

Fire it is, that they are presented before, morning and evening [even now]. And the day on which the hour

is established the people of fir'aun will be entered into the worst of punishment.

Ayah 47

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ
أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا
نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾

Muhsin Khan

And, when they will dispute in the Fire, the weak will say to those who were arrogant; "Verily! We followed you, can you then take from us some portion of the Fire?"

Nouman Ali Khan

When they are going to be making cases against one another in the fire, and the weak among them will speak to those who are arrogant and big “We use to

follow you. Are you able to make us independent at least from some part of the flame?!”

Ayah 48

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ
بَيْنَ الْعِبَادِ ﴿٤٨﴾

Muhsin Khan

Those who were arrogant will say: "We are all (together) in this (Fire)! Verily Allah has judged between (His) slaves!"

Nouman Ali Khan

Those who were arrogant are going to say then “We are all in it. We are all the same inmates. ALLAH has already passed HIS verdict against the slaves.”

Ayah 49

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا
يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

Muhsin Khan

And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

Nouman Ali Khan

Those in the fire say to the guardians of Hell: "Can you supplicate to your Master for us so that we can have one day off as a break from the punishment?"

Ayah 50

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا

فَادْعُوا وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

Muhsin Khan

They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"

Nouman Ali Khan

They will say: "Wasn't it the case that all the messengers came to you with the clearest of proofs? They will say: "Yes we know but we are just saying". The guardians will say: "Go ahead and keep asking.

What is the call of disbelievers except that it falls to waste”.

Ayah 51

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴿٥١﴾

Muhsin Khan

Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),

Nouman Ali Khan

No doubt about it that we will aid our messengers and those who believed in the worldly life and the day on which all the testimonies are going to stand.

Ayah 52

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ
الدَّارِ ﴿٥٢﴾

Muhsin Khan

The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

Nouman Ali Khan

The day on which the excuses and rationales, will not be of any benefit to the wrongdoers. They specifically will own a curse and will have the worst possible home for themselves.

Ayah 53

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ
الْكِتَابَ

Muhsin Khan

And, indeed We gave Musa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)],

Nouman Ali Khan

We, no doubt have given Musa عليه السلام the ultimate great guidance. And We made the sons of Is'raa'eel inherit the book.

Ayah 54

هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٤﴾

Muhsin Khan

A guide and a reminder for men of understanding.

Nouman Ali Khan

The role of the book was supposed to be a guide and counsel for people who possess sound minds.

This is not a history lesson here. ALLAH is teaching us the role of the Quran.

Ayah 55

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

Muhsin Khan

So be patient (O Muhammad SAW). Verily, the Promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salat (prayers) or the 'Asr and Fajr prayers].

Nouman Ali Khan

Then you be patient! No doubt the promise of ALLAH is true. And keep asking ALLAH for forgiveness for what you might think is a sin, and continue to declare the perfection of your Master in the late afternoon and early mornings.

ذَنْبٌ [than'bun] is an embarrassing thing or something that is no bad in of itself but its consequences are.

Its plural is ذُنُوبٌ [thunoobun]. It comes from the word ذَنْبٌ [thanabun] which is the tail of an animal.

Ayah 56

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ
فِي صُدُورِهِمْ إِلَّا كِبْرُ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Muhsin Khan

Verily, those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having

come to them, there is nothing else in their breasts except pride [to accept you (Muhammad SAW) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you). So seek refuge in Allah (O Muhammad SAW from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.

Nouman Ali Khan

Those who continue to debate about the miracles of ALLAH without any authority that ALLAH has granted them, they have nothing but arrogance in their hearts. They are not going to be able to overcome it [the ayaat of ALLAH/truth/or they won't be able to pull out that arrogance that is in their hearts]. Then continue to ask for the protection of ALLAH, Certainly HE is the All-Hearing, the All-Seeing.

Ayah 57

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



Muhsin Khan

The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

Nouman Ali Khan

Truly the creation of the skies and the earth is greater than the creation of people. However most people don't even know [know that the greatness of the skies is supposed to humble them].

Ayah 58

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَلَا الْمُسِيءَ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

Muhsin Khan

And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

Nouman Ali Khan

How is the blind person and the one who sees the same? The comparison is the same between those who believe and do good deeds and those who are engaged in sin. How little you make an effort to remember.

Ayah 59

إِنَّ السَّاعَةَ لَأَيُّهُ لَارِيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ ﴿٥٩﴾

Muhsin Khan

Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not.

Nouman Ali Khan

Certainly the hour is on its way. There is no doubt in it whatsoever. However most people aren't going to believe.

Ayah 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

Muhsin Khan

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

Nouman Ali Khan

And your Master said to you: “Call on me/Pray to me. I will respond to you. Those who are too arrogant to turn to my slavery are going to be entering hell–fire humiliated.

Ayah 61

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٦١﴾

Muhsin Khan

Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of Bounty to mankind, yet most of mankind give no thanks.

Nouman Ali Khan

ALLAH is the one who made night for you, so you can find rest in it, and made the day clear so you can see what is going on. No doubt ALLAH is the possessor of great favour that HE showers on the

people. However, most people refuse to be grateful and thank.

Ayah 62

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

Muhsin Khan

That is Allah, your Lord, the Creator of all things, La ilaha illa Huwa (none has the right to be worshipped but He), where then you are turning away (from Allah, by worshipping others instead of Him)!

Nouman Ali Khan

That is ALLAH, your Master, the Creator of all things. No one is to be worshipped and obeyed except HIM. How are you then turned away?!

Ayah 63

كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ

Muhsin Khan

Thus were turned away those who used to deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of Allah.

Nouman Ali Khan

This is just how those back in the day used to debate and disbelieve in the miracles of ALLAH, debating without any proofs at all.

Ayah 64

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً
وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Muhsin Khan

Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Nouman Ali Khan

ALLAH made the earth for you as a place to find rest and stay still, and HE made the sky as a canopy/roof over you, and HE mould you and sculpted you. And HE excelled in how HE moulded and sculpted you.

Then HE provided you with all kinds of good and pure things. That is ALLAH, your Master. Then the Master of all nations and people is full of the power to increase goodness and has the ability to bring out the goodness in you.

صَوَّرَ [saw-wara] is to mould/sculpt.

Ayah 65

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

Muhsin Khan

He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Nouman Ali Khan

HE is The Living. No one is to be worshipped except HE. Call on HIM and make your life sincerely for

HIM. All praise and thanks belong solely to ALLAH,
The Master of all nations and peoples.

Ayah 66

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي
الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ﴾

Muhsin Khan

Say (O Muhammad SAW): "I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord, and I am commanded to submit (in Islam) to the Lord of the 'Alamin (mankind, jinns and all that exists).

Nouman Ali Khan

Tell them: “I have been in fact forbidden to worship those who you call on other than ALLAH. How can I call on anyone other than ALLAH when the clearest proofs have come to me from my Master. And I have been commanded to submit myself to the Master of all nations and people.

Ayah 67

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوخًا
وَمِنْكُمْ مَنْ يُنَوِّفُ مِنْ قَبْلُ وَلِنَبْلُغُوا أَجَلاً مُّسَمًّى وَلَعَلَّكُمْ
تَعْقِلُونَ ﴿٦٧﴾

Muhsin Khan

He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand.

Nouman Ali Khan

HE is the one who in fact created you from dirt/soil, and then from a fluid, and then from a hanging piece of flesh. Then HE brings you out as a baby so you can reach the age of a teenager or adult so that eventually you will become old people, and there is some of you that die before that happens. Regardless, all of you are

going to reach that deadline/fixed term and all of this so you can apply your intellect.

Ayah 68

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Muhsin Khan

He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.

Nouman Ali Khan

HE is in fact the One who gives life and gives death. Then whenever HE decides a matter, then all HE does is say: “Be/Come into Existence” and it does.

Ayah 69

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنِّي يُصْرَفُونَ

Muhsin Khan

See you not those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah? How are they turning away (from the truth, i.e. Islamic Monotheism to the falsehood of polytheism)?

Nouman Ali Khan

Have you look towards those who debate about the miracles/revelations of ALLAH. How then are they turned away?

Ayah 70

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ
يَعْلَمُونَ ﴿٧٠﴾

Muhsin Khan

Those who deny the Book (this Quran), and that with which We sent Our Messengers (i.e. to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

Nouman Ali Khan

The ones who have lied against the book and whatever We sent with Our messengers. Soon they will find out.

Ayah 71

إِذَا الْأَغْصَانُ فِي أَعْنَقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾

Muhsin Khan

When iron collars will be rounded over their necks, and the chains, they shall be dragged along.

Nouman Ali Khan

At the very moment when chains are going to be around their necks [fettters] and long continuous chains being dragged slowly on their faces.

سَلَاسِلُ [chains] long continuous chains.

Ayah 72

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

Muhsin Khan

In the boiling water, then they will be burned in the Fire.

Nouman Ali Khan

First their going to be in boiling water then they will be put onto flames.

Ayah 73

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

Muhsin Khan

Then it will be said to them: "Where are (all) those whom you used to join in worship as partners

Nouman Ali Khan

Then it is going to be said to them: "Where are the things you used to associate with ALLAH?"

Ayah 74

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا
كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ

Muhsin Khan

"Besides Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers.

Nouman Ali Khan

"Other than ALLAH". They will say: "They are lost from us, we can find them. We weren't calling on anything before, we can't remember them." That is how ALLAH misleads the disbelievers.

Ayah 75

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ
تَمْرَحُونَ

Muhsin Khan

That was because you had been exulting in the earth without any right (by worshipping others instead of Allah and by committing crimes), and that you used to rejoice extremely (in your error).

Nouman Ali Khan

That is because you used to party in the earth without having any right to do so. And because you went even further in your heedlessness.

يَفْرَحُونَ [yaf'rahoona] comes from the word فَرَحٌ [far'hun] which is to be overjoyed and happy without justification. Sometimes it can mean overwhelmed in joy but it has to be justifiable.

تَمْرَحُونَ [tam'rahoona] come from the word مَرَحٌ [mar'hun] which is the hyperbolized form of فَرَحٌ.

It means to be extremely overjoyed and happy without justification where your ultimate goal is pleasure. It can also mean pride.

Ayah 76

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٧٦﴾

Muhsin Khan

Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!

Nouman Ali Khan

Enter the gates of hell of which you will remain. What a horrible final place for those who are filled with arrogance.

Ayah 77

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْمَ نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

Muhsin Khan

So be patient (O Muhammad SAW), verily, the Promise of Allah is true, and whether We show you (O Muhammad SAW in this world) some part

of what We have promised them, or We cause you to die, then it is to Us they all shall be returned.

Nouman Ali Khan

You be patient [Muhammed صلى الله عليه و سلم]! No doubt the promise of ALLAH is true. It might be the case if We were to show you just some of the things We promised them. Or that we would take you away. Then to Us alone do they have to be returned.

ALLAH tells HIS Messenger صلى الله عليه و سلم to remain patient because it is not him that they are lying about. It is in fact ALLAH that they are dealing with and lying against. Either way they are going to have to deal with ALLAH.

Ayah 78

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ

Muhsin Khan

And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

Nouman Ali Khan

And We have sent many messengers before you. Of them are some We have told you some things about. And there are so many that we didn't tell you anything about. And it is not becoming of any messenger from throughout the ages until now to bring a miracle except by ALLAH's permission. When the decision of ALLAH comes, it will be decided with purpose.

Then and there those people who try to cancel out this message will have lost.

Ayah 79

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا
تَأْكُلُونَ ﴿٧٩﴾

Muhsin Khan

Allah, it is He Who has made cattle for you, that you may ride on some of them and of some you eat.

Nouman Ali Khan

[If you want to see a miracle] ALLAH it is HE who made the cattle especially for you so that you can ride some of them and eat others.

Ayah 80

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

Muhsin Khan

And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.

Ayah 81

وَيُرِيكُمْ ءَايَاتِهِ ۖ فَآيَ ءَايَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

Muhsin Khan

And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then, of the Signs and Proofs of Allah do you deny?

Nouman Ali Khan

And HE shows you HIS miraculous signs. So which of the miracles of ALLAH are you going to be in denial of?

Ayah 82

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

Muhsin Khan

Have they not travelled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.

Nouman Ali Khan

Didn't they go around in the land and take a look for themselves what was the outcome of those who came much before them. They were way more than them in population. They were far more intense in power and they did leave a lot more ruins and remnants in the land. Then all the things they used to earn didn't come to their aid.

Ayah 83

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

Muhsin Khan

Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).

Nouman Ali Khan

Whenever messengers came to them with the clearest proofs throughout history they were overjoyed with the knowledge they already had with themselves.

[They thought they were way too sophisticated and knew everything and were way too smart].

The very things they used to poke fun at and mock will surround them.

Ayah 84

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ

مُشْرِكِينَ ﴿٨٤﴾

Muhsin Khan

So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.

Nouman Ali Khan

And the moment they see Our war coming, they're going to say: "We believe in ALLAH, HIM by Himself. All the things we used to associate with ALLAH, we deny all of them now.

Ayah 85

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي

عِبَادِهِ، وَخَسِرَ هُنَاكَ الْكَافِرُونَ ﴿٨٥﴾

Muhsin Khan

Then their Faith (in Islamic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

Nouman Ali Khan

Then they're faith will not possibly benefit them at that time when they see Our war headed towards them. That is the legacy of ALLAH, the way ALLAH does things that has already come to pass in HIS slaves from way before. Then right then and there disbelievers will feel and be placed in the ultimate loss.